The
COMMONWEAL

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Releasing the Time

THE "WALL OF SEPARATION" between Church and State, built with such care by Mr. Thomas Jefferson, was by him held to be compatible at the State University of Virginia with "religious exercises . . . held either in the rooms of the building still to be erected, or in the lecturing room of the professors of their particular sect." Such instruction "would fill the chasm now existing . . . the want of instruction in the various creeds of religious faith." Since a religious people was naturally at heart as concerned as was Mr. Jefferson about each child's religious education, and was not content with making religion a one-day-a-week-matter, thereby relegating it to "a minor rôle not unlike the enforced piano lesson," "released time" was first evolved as an experiment in Gary, Indiana, in 1914, for religious teaching. In 1947, over 2 million children in 2,200 communities shared in "released time programs."

In 1940, the Jews, Catholics and a few of the Protestant faiths formed a voluntary association in Champaign, Illinois, and obtained permission from the Board of Education to offer classes in religious instruction to public school pupils of Grades 4 to 9, at no expense to the school authorities. The written consent of the parents was required, and the instructors were subject to the approval and supervision of the superintendent of schools. Classes were held in three separate classrooms in the school buildings.

In 1947, the mother of a maladjusted boy, Mrs. Vashti McCollum, was discussing with one of his teachers her son's inability to get along with his classmates. The teacher suggested that "allowing him to take the religious education course might help him to become a member of the group."

This well-meaning but injudicious piece of advice seems to have been the opportunity for which various "discontented and possibly belligerent minorities," as Mr. Justice Black called them, were waiting. Mrs. McCollum brought an action against the Board of Education, which, on March 8th, 1948, was decided by an eight-to-one majority of the Supreme Court in favor of the appellant. The Baptist Joint Conference Committee on Public Relations, and every one of the major Jewish religious and social welfare groups filed briefs with the Supreme Court upholding Mrs. McCollum's contention. Mr. Justice Black, in delivering the opinion of the Court, said that the 30-minute period of religious education clearly violated the First and Fourteenth Amendments. This judgment, Justice Black went on to say, was not a manifestation of hostility to religion. "A manifestation of such hostility would be at war with our national tradition as embodied in the first amendment's guaranty of the free exercise of religion."

Mr. Justice Jackson, qualifying his concurrence, shows himself properly worried by the question of interference with the local Boards of Education by the Supreme Court. He fears lest "zeal for what is good in public instruction induce us to accept the rôle of a super board of education for every school district in the nation." We should, he says, "place some bounds on the demands for interference with local schools that we are empowered or willing to entertain."

For the plaintiff had asked of the courts not only that they end the "released time" plan. She also complained that the teaching of the 23rd Psalm, or any other mentioned of the Bible, was an invasion of her rights. There are 256 "separate and substantial" religious bodies in the U. S. and every lone member of each has as good a right as Mrs. McCollum to demand that the courts compel the schools to sift out of their teaching everything inconsistent with any of their doctrines. "It we are to eliminate everything that is objectionable to any of these warring sects," Mr. Justice Jackson notes, "we will leave public edu-

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cation in shreds. Nothing but educational confusion and a discrediting of the public school system can result from subjecting it to constant law suits." This whole sad situation has arisen, apparently, because of one woman's complaint that her son's failure to join "sets him apart as a dissenter, which is humiliating." Justice Jackson points out that it is doubtful if the Constitution, which protects the right to dissent, can also protect one from the embarrassment "that always attends non-conformity whether in religion, politics, behavior or dress."

But the question here is whether any individual liberty may threaten the welfare of the whole community. In order to avoid her son's being laughed at, Mrs. Vashti McCollum and the groups that supported her, are attempting to pull down the whole public-school system, Sampson-like. Is there, then, no way in which the majority, for whom the public school system is "at once the symbol of our democracy, and the most pervasive means for promoting our common destiny" (as Mr. Justice Black called it) can insure that every child shall have the opportunity of "a good common school education, unmixed with sectarian, pagan, or atheistical dogmas?" Is there no way by which communities who endorse "released time" can save it? The Congress of the United States has a chaplain for each House; the G.I. Bill of Rights allows veterans to train at Government expense for the ministry in denominational schools. The U. S. Naval and Military Academies have compulsory religious attendance at Sunday services. All these profoundly American activities are challenged by the Supreme Court's school case judgment. There must surely be some way in which the citizens of these United States can prevent the Establishment of Atheism in the name of a few dissatisfied persons.

Marshall Plan Enactment

WITH ALL the foreign excursions and alarums, the mills of Congress appear to be grinding slowly over the European Recovery Program. Whatever satisfaction results from the wide margin by which the ERP program finally won approval in the Senate must be tempered by a realization that both the House determination to include China, Greece and Turkey in the plan, and the isolated forces of opposition may delay final enactment even beyond the crucial Italian elections of April 18.

What does the contemplated program actually add up to in concrete terms and over-all effect? Of the grand total of six billions to be approved for the next twelve months, more than two-thirds is allotted to urgently needed food and relief supplies, less than one-third for actual recovery projects. This proportion is one of the clearest indications of the distance war-torn Western Europe still is from comparative self-support. It reflects last year's poor harvest, the disrupted state of transport, the bombed-out cities and factories, strikes, and so forth.

Furthermore, except for the mention of a few executives and diplomats as possible heads and coordinators of American-European economic activity, there is not sufficient indication from Washington or from the councils of the European participants of an administrative set-up commensurate with the scope of the intended operations. Finally, there is the announced and reiterated determination of the Russians to thwart ERP at every turn. Their ability to do so varies widely, country by country. In Great Britain their efforts might be comparatively negligible, while in France the sabotage of "defense committees" and other veteran communist combat groups might be considerable. To carry the program through to completion in this country, on the high seas and in Europe itself, in the face of such opposition, will demand intense vigilance and persistence.

The Continent, however, is not wholly devoid of somewhat heartening signs. Now and again the figures for production of some basic industrial sinew, as coal, currently, in Western Germany, or recent production statistics from England and Italy, indicate what is already under way. Then there are such pending trade agreements or customs unions as those between France and Italy, Turkey and Greece, and among the three Scandinavian nations. There is growing general interest in giving Germany an increasingly important role in the new European economy (if not without special safeguards). Finally, there is the fifty-year defensive alliance just concluded by Britain, France and Benelux, and the desire to extend it to other countries.

This last points to the obvious key to whatever chance there is of the Marshall Plan's promoting European recovery and stability. It cannot stand alone. Dollars, seeds, farm implements and machine tools in profusion can hardly be counted on to halt the westward march of Russian Communism without adequate political and military backing. If that can be assured, there may still be some hope for Western Europe, some hope of peace. But the Marshall Plan will play an effective rôle in the present scene only as an integral part of some wider scheme with both political and military segments.

Airmanship

A COLUMN in the New York *Herald Tribune* by Gill Robb Wilson, called "The Air World," not infrequently makes a reader feel he is getting several times closer to "the crisis" and what people actually can do and are doing about it than the many columns of general news. That

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is the way with many rather specialized columns and professional or trade reports. There is a basis of integration, a steady interest around which to orientate happenings, which the big papers, altogether, lack. Sometimes one feels one is almost approaching reality.

Of course an "Air" column has dealt at length with the recent aviation plans and reports which are currently very important influences upon defense plans, the federal budget, the stock market, and perhaps our lives. Mr. Wilson made a stimulating sort of summary statement in his March 12th piece: "Any nation derives its fundamental strength from the behavior pattern of its people. Characteristics of thought and action, stemming from basic influences, are transmitted from generation to generation. Seamanship is a case in point. . . . Now, as the nations enter the air age, it is incumbent upon wise leaders to consider the deep significance of airmanship upon American destiny. That the sky with its mysticism, its exacting demands and universality will profoundly mold us as humans, is inevitable. . . . Presently the rapid conditioning of our national mind to the air age is the measure of our survival."

Although Americans still think of themselves, with imaginative nostalgia, as broadly and basically Jacks of All Trades, the Army and Navy were organized on the basis of fantastic specialization and long, expensive job training. Such operations as the big D-Day landings in Normandy may well indicate that specialization in field operations already passed the possible peak of efficiency in that last war. It will be interesting to see just what form of self-defense does grow from our increasingly urban and specialized and "service trade" "behavior pattern." It seems quite possible that Plans and Training officers will have increasingly interesting jobs as assembly line industrialism more and more completely forms the younger generation.

Airmanship and "the sky with its mysticism, its exacting demands and universality" are concepts with deep interest by no means limited to war. The contrast now with the war days is so great that the aviator appears almost forgotten. But those words of Mr. Wilson, even though experience and literature have not yet given them much precision, are well chosen. And he says the conditioning of mind "must be upon the entire nation rather than alone on the professional military and civil airmen."

Michael and the Police

LITTLE boys love trains and fire engines; they want to become the engineer of the Empire State Express, they want to slide down the pole in the fire engine house and gallop to the fire behind the two white horses with the draft fanning the coals to a white heat and the coach dog running with the horses. Some little boys want to become policemen.

Perhaps Michael, ex-King of Rumania, is just a little boy at heart, because the first thing he did when he arrived in New York was to visit police headquarters where he was present at the line-up, had himself photographed for the Rogues' Gallery, full face and profile, met a policewoman, met the Commissioner, and wistfully remarked that he hoped Rumania one day would have a police force like New York's.

Perhaps Michael is still just a little boy, or perhaps that visit to the line up of suffering, crime and despair was as unnecessary and as callous as such visits always appear, but perhaps, too, he is grown up, perhaps he saw what he should have seen, perhaps his wish for Rumania was not as inept as it reads.

Because the New York police force he looked at is there to prevent crime and apprehend criminals. It is there to enforce the law, to curb violence, to protect the weak. No incidental corruption has ever altered the purpose for which it exists. The mandate given the police force by our society has never changed. No one would ever dare suggest that it be changed —for instance, that it be changed into a political police.

That is what they made of the police in Rumania, that is what they, the Communists, have made of the police wherever they are in power That is the pattern they have set for it, a pattern borrowed from the nazis and the fascists, and improved upon. If only that were all. But, in desperate automatism of defense, countries of Europe which still are free are tempted to adopt it also. So that the word police is dreaded all over Europe —and not by murderers and thieves. For in the police state these are not the "criminals" who count.

If Michael ever sees a police force in Bucharest bearing any resemblance to that of New York he will know that civilization has been saved. Perhaps that is what he tried to say.

Sonnet

The soul must have its seasons. Chide it not
If it stirs torpidly beneath the frost.
This time of sluggish-sleeping is not lost:
Winter's the womb of spring. You have forgot
That Death, like Evil, is allowed his Hour.
Our Lord Himself did not ascend the skies
Until the Easter moment to arise.
He will not slight the bud to bring the flower.
My soul, you are a seed beneath the snow:
Be not impatient for your burgeoning.
A day will come for you when it is spring.
Consider, now, the lilies how they grow—
They do not bloom beneath the autumn plough.
Be still, my soul. It is November now.

GRETTA PALMER.

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Extra-curricular

Willis D. Nutting

OUR CHRISTIAN educational procedures were developed in a period when society felt itself secure. In this atmosphere of social confidence the school existed to give what might be called the finishing touch to individuals in a privileged position, and thus to improve them, and through them, society. The fundamental traditions of Christian society were not taught in school. They had no need to be, for they were handed down from generation to generation in everyday living. The field of knowledge touched by the school was always being increased by creative thinking, but the school was able to keep away from that vastly greater field of knowledge embodied in the social traditions of the community. "Book learning," because its integration was not of vital importance to social self-preservation, could be divided up into many "subjects," each taught by a specialist who could consider his responsibility at an end when his "subject" was learned by his students. The specialist admitted little responsibility for the character of those he taught, and none at all for society.

Out of such a situation in such a world did our educational system come.

But we no longer live in such a world. We live in a world where the traditions of Christian society can no longer be taken for granted. They are no longer handed down as a matter of course. They are in danger of being lost. The institutions which once taught them are themselves in danger of being lost. Moreover, the school in these latter days has taken on so many functions, has embraced so much of the population even in its higher institutions, and has absorbed so much of the time and attention of those whom it has embraced, that it is almost the only institution in existence which has an extended opportunity to teach anybody anything.

Might it not be then that in these much altered circumstances the assumptions and the educational procedures of the schools, high and low, must be altered? Might it not be that the school, even the college, is no longer fulfilling its duty to Christian society by a total concentration on specialized subjects? Might it not be that the school and every teacher in it is directly responsible for seeing to it that the fundamental traditions of Christian society are presented to the present generation and handed on to the next? Might it not also be that the school, as almost the only existing educational institution, has the obligation of working to rebuild those other institutions which in a healthier society would take on most of the burden of educating the population?

The necessity of revising our conception of the obligation of the school becomes more urgent if we realize that not only is our present way of doing things failing to help in the preservation of Christian society; it may even be furthering its disintegration. While we have thought that we were teaching special subjects of value, we may have been, all unknowingly, tearing down the ideals of the Christian life that we have believed in.

There is no such thing as the pure teaching of a subject. While you are teaching, let us say, history, you are also imparting to your students your attitude toward, and your evaluation of, a thousand things, some of them of utmost importance. All this is learned along with the history, and it may make or break the student. . . .

This is an example of what I call the extra-curricular teaching that every teacher carries on during all the time that he is in contact with his students. I use *extra-curricular* here to mean *outside the announced course of studies,* not simply outside the classroom. Every teacher imparts to his students much that is not in the catalogue. He does this in class as well as out of it. He does it by his perspective, his "slant" on things, his choice of examples. He does it by his smile, by the tone of his voice, by the lifting of an eyebrow. He cannot help doing it.

The first step in altering our educational procedure to meet the needs of our present age is to induce every teacher to recognize the existence of this extra-curricular teaching, and to re-direct it in such a way that, no matter what subject he may be teaching explicitly, the sum total of his work may result in strengthening Christian ideals among his students rather than destroying them.

Consider a few of these ideals which can be strengthened or destroyed by the extra-curricular teaching of teachers.

The Christian ideal of the dignity of work is absolutely necessary to any Christian society, for labor must be the lot of most people (and the most valuable people) in it. In former times the classes who labored had their own traditions which upheld the dignity of their calling. The traditions of "book learning" did indeed contain, as a relic of their pagan origin, a contempt for

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manual labor; but book learning was possessed by so few that their attitude did not matter much. But now we are trying to give book learning to the entire population, and with this learning we are imparting as extra-curricular teaching a pagan contempt for work. The result is that people crowd into the professions and the white collar jobs. They leave the farms. They have no time for the crafts. The so-called genteel occupations are overloaded and there are not enough skilled craftsmen to build the houses needed. Children have been taught that there is a dignity in a business suit which is not found in overalls. They have been taught that there is a contradiction between a cultured mind and calloused hands. This is pagan. This is Aristotle, not Our Lord. How many teachers have been guilty of urging their bright pupils to "make something of themselves" by getting a white collar job with a great corporation? This is pretty powerful extra-curricular teaching, and it reveals in the teacher a contempt for manual labor. It reveals a complete failure to understand the glory of the holy home of Nazareth. And its social effect is disastrous.

It is perhaps among girls that we find the worst results of this misdirected, extra-curricular activity of teachers. A young lady comes from the farm or a small town where her family is in very moderate circumstances. She comes to a college, perhaps a Catholic college. There they try to make her into a lady; and not like the Lady Mary, either, who toiled and got dirty and sweaty. They make her into the kind of lady who is fastidiously disgusted with the basic toils of life. They make her impatient with her parents. They make her accustomed to a material standard of living which no boy of her community can possibly supply at the outset of a marriage. They make her a misfit. And this has been done, not by any subjects taught formally, but by the extra-curricular teaching of somebody.

But there could be such wonderful teaching! There could have been imparted to the student the realization that the mind initiated into the joys of learning does not need a lot of external paraphernalia to gain happiness; that when one has spiritual and intellectual resources he can live anywhere and do anything; that work, hard physical work, can be a thing of great and growing joy to the cultured person. The boy and the girl might get from the school the inspiration to go back to their own communities and to the environment in which they were born, there to become Christian leaders in their own society. This would be the way to a rebuilding of a community Christian in all its strata.

While on the subject of the community I might mention the powerful effect of extra-curricular teaching in this sphere. In most cases in our

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country Catholic people cannot form their own community. The only community of which they can become members is one made up of people of all kinds of world outlook. In this community, now so severely secular, the Catholic can have a sacramental function. He can be the visible means of mediating to it a Christian point of view, Christian teaching, and finally divine Grace. But he can do this only if he becomes a member of the community.

Here we have a situation fraught with great possibilities and great dangers, and it is here that the extra-curricular teaching of far too many Catholic teachers has a most disastrous effect. We have in the attitude of these teachers a practical anarchism which belies all explicit teaching of the doctrine that man is a political animal.

We find teachers in our colleges who constantly ridicule what the secular community does, and refuse to take part in its activities, because these activities are not one hundred percent in accord with Catholic principles. There is the aggressively asserted assumption that "we" could do better, an assumption that cannot be disproved because "we" do not get the chance to try, and perhaps do not want such a chance. There is a complete lack of any realization of the difficulties, the compromises, and the forced choice of the lesser of two evils that must always accompany community action. There is the lack of knowledge that these same difficulties, compromises, etc., have resulted, even in Catholic communities. in something less than the best.

★

The Catholic teacher of any subject under the sun can have this attitude, and it is an attitude most easily imparted to the student because it is destructive and therefore appeals to the cussedness of human beings. It makes the student a dissenter, a chronic objector, a non-participant in society instead of a leader of it. It paralyzes Catholic influence on society and gives others the idea that we are impossible people. If a Catholic boy or girl develops this attitude as a result of his education, his or her chance of functioning as a member of society is pretty well spoiled.

On the other hand, the Catholic teacher of any subject under the sun can have an attitude of sympathetic interest toward the community. He can approve its worthy motives as well as criticize those less worthy. He can rejoice in its partial successes. He can participate in its lawful activities and let the student see the value of such participation. He can inspire him with a sense of his sacramental mission to society. There could be no more valuable extra-curricular teaching than this.

Of the many Christian ideals worth discussing from the point of view of their fate at the hands of education I will deal only with one more: the ideal of the Christian family. We know the importance of a strong and healthy family life, both for Church and for society. We know that such life is disintegrating under modern conditions, and that there is desperate necessity of restoring it. What we do not always realize is that a school, even a Catholic school, can by its extra-curricular teaching help to tear down family life even while its own explicit teaching is laboring to build it up. This is particularly true in the case of the elementary school, where the demands of the school tend to override family custom, family income, family recreation, and even family prayer.

The college can also do its part in the work of social destruction. How often do teachers contribute their influence to making a bright student center his interest on a career rather than on a family. How often do we emphasize his making a name in the world rather than a home in the world. How often, even though we stress the fact that he must make a contribution to society, do we forget to remind him that his most important contribution can be to the first society, the family. . . .

But one kind of teaching definitely does harm. This is the teaching, directed at the young person from all sides, which makes culture synonymous with a high standard of living, with comforts and with gadgets, with theater and with art gallery, with travel and with servants. A person who is taught to make this identification will delay marriage until a salary is forthcoming which can supply all these things. For such a person childbirth will be a horror, children a nuisance, home a place to stay when there is no interesting place to go. And such a person will want to live in a city apartment, just the place where establishing a home is most difficult and rearing children is most risky. There are many influences in college which lead a person to that kind of life. They might be said to constitute an effective extra-curricular course in the unimportance of the family. Nothing could be more destructive of the primary social institution.

There could so easily be a good extra-curricular teaching on the family. Young people want to hear it. They long for it. One can always get under their surface of sophistication and talk to them man to man on these matters. An interest in home and family is natural to them. Interest in a career is something that has come through propaganda. They do not have to be taught that home and marriage and children are more important than worldly success. They know it, and only want to be assured of its intellectual respectability.

We must remember that we are no longer trying to educate merely a few privileged persons

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and a few geniuses. We are trying, even in our colleges, to educate so great a number of people that most of them will inevitably be leaders, if anywhere, only in their own circle. We are therefore not essentially concerned with training men to be national figures. We are doing the much more important thing—training men to be the leaven of society, each in his own circle. This being true we ought to direct our extra-curricular teaching—our suggestions, our encouragements, our enthusiasms—toward producing people who will act as a Christian social leaven. We want people who will act determinedly in a Christian way in the neighborhood and in the town and in the country, people who will establish strong families wherever they are, people who know how to combine intellectual cultivation with hard work and a humble station in life. If we can do this we can begin to fulfil the school's new obligation to society.

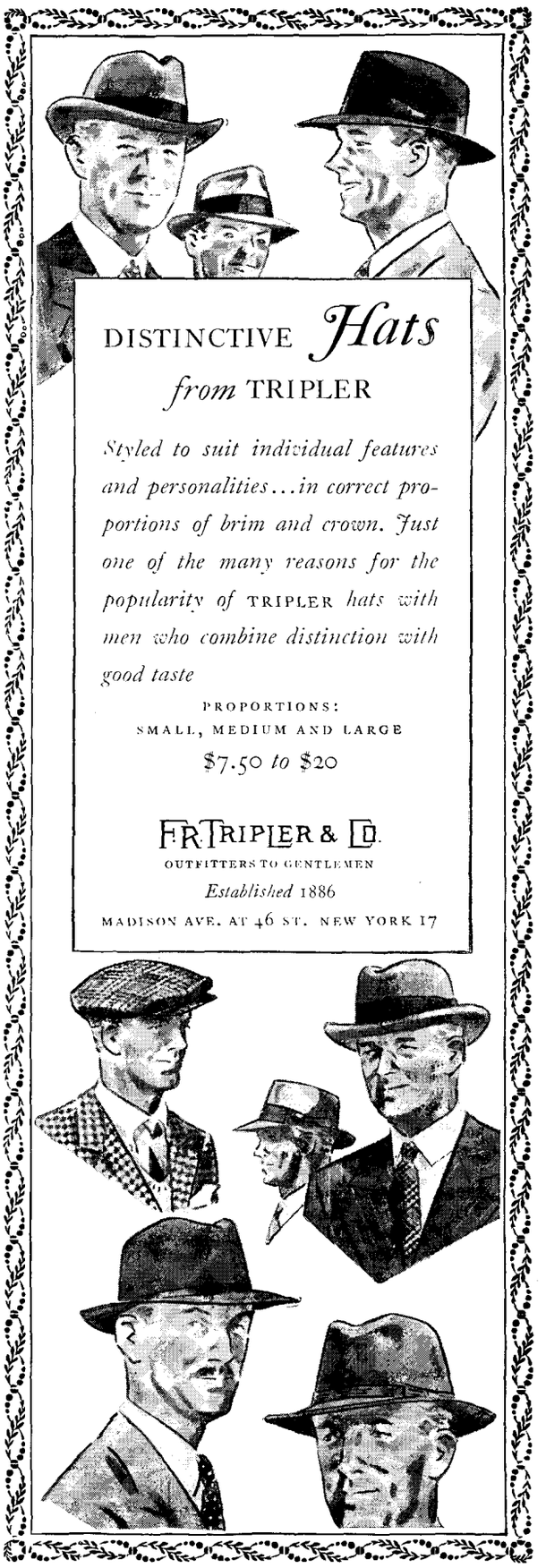
Vocation in Education

MARY PERKINS

ANYONE who has frequent occasion to ask college students what they are going to do after graduation, has come to expect, in at least four out of five cases, the answer: "I don't know. . . . I guess I'll have to look for some kind of a job." If the questioner goes on to ask, "What would you like to do if you could?" again in the vast majority of cases he will get some such answer as: "Well, my father wants me to go into his business, but . . . my friends all think I ought to write, but . . . I rather like acting, but. . . ." Or, simply: "I don't know." And the questioner will find almost perfect correlation between the degree of dreary hopelessness in which these answers are given and the degree of intelligence and idealism of the student.

The fact that such is the state of mind of so many young people today poses a problem for parents and educators alike, for it shows that one essential ingredient is missing in both home and school training—the primary ingredient of purpose. It shows that one great advantage is lacking among all the advantages of a college education—the knowledge of what to do with one's advantages. The problem exists, of course, for young people who are not going to college, as well as for those who do. But the college student is in a particularly sad state because he cannot usually postpone the problem of the future any further, and because his college education itself has made him even more consciously dissatisfied with the prospect of "getting some kind of a job."

The state of the world being what it is, it is hardly surprising to find that non-Catholic students are thus aware of the lack of purpose in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their lives, since to "plan for the future" or to "get ahead" in the old-fashioned sense seem to many of them a futile waste of energy. But it is surprising as well as saddening to find that so many Catholic college students feel just as purposeless and dissatisfied about the future as do their non-Catholic contemporaries.

For the Catholic religion is supremely a religion of purpose, the religion which gives purpose to the whole of life and to every moment and phase of it. The great Christian source of joy is precisely that God has revealed to us His glorious purpose for all mankind in Christ; that we each and all have been called to take part in achieving that purpose, to be God's assistants, co-workers with Christ. Our faith does not simply tell us that "Heaven's our destination," and leave us to find each his own way there. Rather it tells us that we are all members of one Body, the Mystical Body of Christ, united with Christ, our Head, and with one another in the organic life and action of that Body, called to assist one another in achieving our common purpose, which is the purpose of Christ Himself: to glorify His Father, to save and sanctify men, so that all together we may glorify God now and in the eternal happiness of heaven. Furthermore, our faith tells us that we each have been especially made and called to take a special part in carrying out this great purpose; that we each have our own special function in the life and work of the Mystical Body on earth, and our own special contribution to make to the eternal glory which all redeemed creation will give to God through Christ forever.

Since this glorious knowledge of the purpose of human life is of the very essence of our faith why do so many Catholics seem to be entirely unaware of it as applying to their own individual lives? Some of the reasons would seem to be that the term and the idea of "vocation" have come to be applied only to the special vocations to the priestly and religious life; that the idea of the vocation of all Christians has only recently been brought anew to the forefront of Christian consciousness, after an eclipse of several centuries and that therefore our educational thinking and practice have been almost entirely uninfluenced by it. But the chief present reason, I venture to say, is that neither parents nor educators have dared, by and large, to formulate their deepest ideas, desires and hopes for their students, not to discuss them with one another, nor, consequently, to implement them by a consistent educational program. The educators are afraid of the parents; the parents are afraid of the educators and moreover, trust them implicitly. We all are afraid of public opinion in general and of the opinion of Educational Boards and agencies in particular, not to mention our general mistrust of the students themselves. But, as a matter of

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fact, if the Catholic concept of vocation were effectively brought to bear upon the whole of our educational structure and thinking, we should find that we had lost none of the values of the present system and none of its effectiveness. We should lose nothing in the way of public opinion, or in the way of measurable educational excellence and scholarship. Rather we should gain in all these ways, and in others, also, such as artistic taste and productiveness, which the present system certainly is not giving us. We should find, in short, that if we began, literally and openly, to seek first the Kingdom of God, that all these things would be added, and that so many of our students' lives and powers would not be lost, as they are now, to the full service of God and mankind.

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Consider what would happen to our educational structure if this idea of vocation were consistently applied, and then consider what the results of such a re-formation would be. We must begin with the idea that the whole purpose of all our education is to teach and train our students to carry out the Christian vocation, now and all through their lives to eternity; that as students their particular work now is to acquire the knowledge and the skill necessary to carry out this general Christian vocation and to discover and train themselves for whatever particular work God intends them to do, this special work to be indicated by God's grace and by their own special circumstances and talents and capacities. Thus we must be educating our students, on every level from the kindergarten to the graduate school, first of all in the nature and particular actions of the general Christian vocation itself, and secondarily in the various human skills by which this vocation is carried out in daily human life and in all its specialized forms. In college, of course, this education will be chiefly in the principles underlying the theory and practice of the complete Christian life; in graduate school, the training will be for a special vocation already chosen—but the point of view and the purpose of all our education remains the same throughout.

Since, as the Holy Father reminds us in his recent Encyclical on the Liturgy, a Christian's principal duty and highest dignity is that of participating in the Eucharistic Sacrifice, our education will begin to be ordered toward teaching all students what participation in the Mass means, and in training them to take their part, now and in the future. As a result, first of all, school and college life would actually be centered around the Mass and permeated by the full sacramental life of the Church. Then the religion courses would be primarily ordered toward training the students in full active external and internal participation first in the Mass and then in the whole sacramental life of the Church. And, of course, the religion

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courses would be restored to the actual, not merely the theoretical place of honor in the curriculum, in actual time, in the ability of the teachers, and in the estimation of the students.

The result of such a re-ordering of school and college life in general, and of the religion courses in particular, would be that our student would come to maturity with the knowledge and training necessary for participation in the Mass and the whole of the Church's life, with the habit of so participating, with the habit of seeing his whole life, present and future, centered around the Mass, and with the habit of seeing his work and play and suffering as an extension and fulfilment of his part in the Mass, and, finally, with the habit and ability to go on learning more about his faith and its practice all his life long. In the course of such instruction the student would obviously learn the truths of his faith according to his growth in age and in understanding, since all these truths are implied in the Mass, and he would have learned these truths practically, in relation to real life, to his own life and those of his friends. He would also have gained the equipment of "apologetics" as a high school and college study — but he would have gained it as a tool, a technique for communicating truth to those whom God wants to be his fellow-members of the Mystical Body of Christ, not as a (rather outdated) weapon with which to confront an enemy. Moreover, he would be spiritually and emotionally prepared for the suffering, the disappointments, the failures and the drudgery of adult, as well as of school or college life. For he would have learned from his study of the Mass and of his own part in it that suffering, failure, disappointment and drudgery are an intrinsic part of God's plan for Christian human life; and he would have had practice in making the fullest use of them, as an exercise in his sharing the priesthood of Christ, by offering them with and in Christ's work and suffering in the Mass.

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Beyond this revision of the religion courses themselves, the whole curriculum and every subject in it would be re-ordered with a view to preparing the children of God for the various vocations on earth by which they are to help to build up the Body of Christ and to return all things to Him. Needless to say, the technique and practice of specialized Catholic Action would have their proper place. And needless also to say, the educational institutions would cooperate with homes and social groups to give young men and women, somewhere and somehow, adequate training in the basic physical and social skills of human living. Because the Christian is called to restore *all* things in Christ, he must be prepared to rule not only over himself but over the material things with which he has to deal. He has to

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know how to order things for Christ, intelligently and if possible, beautifully. And so not only the fine arts and crafts should be included in a complete Christian education, but also the simple skills of everyday life—cleaning, cooking, carpentry work, gardening and so on. And the Christian also is called to rule over other people in ways varying according to his special vocation and state in life. His whole training should, therefore, include the techniques of organization, command and persuasion, as well as actual experience in exercising authority over his fellows.

But what about the so-called theoretical or liberal courses, the main content of a school or college curriculum? These also are to be re-ordered according to their purpose in a Christian's present and future life and action. For example, history will be taught and studied not simply in order that the student may come to know about the past, but in order that he may gain some insight into God's design for the human race, and in order that he may have the background for an intelligent appraisal of present problems and conditions so as to make the right decisions, as a Christian citizen of a democracy. Or again, biology or physics or chemistry will be taught and studied not simply so that the student may have "had some science" or have gained the preliminary equipment for a possible medical or scientific career, but also so that he may be better enabled to know and so to praise and love God from the wonders of His material creation, and so that he may better rule over these material things, both in the ordinary course of life or in some specialized vocation. Or again, English or art or music will be studied not simply to appreciate the masterpieces of the past and to afford a source of delight and recreation, but also in order to be able to express God's truths and one's own praise of them clearly, and even eloquently, by speech or writing or sound or pigment, and so that one will be able to appraise and learn from other people's communications in all these forms. In short, every course and the whole plan of studies would be given from the professional point of view, from the point of view of present and future use, as well as of the intrinsic interest of the subject. And thus the student would be led to apply to all his school work the same kind of enthusiasm and concentration which the medical student, for instance, now gives to his special professional training.

From such an education, therefore, the student would gain not only knowledge about, but actual experience in the basic arts and skills of human and Christian living. He would also gain at least the beginnings of knowledge about his own developing powers and capacities, for he would have been using them already, and knowing that he was using them. He would have found out from actual doing, not merely from seeing what has been

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done, for which special arts and skills he was best fitted. He would also have been praying and examining himself and his actual circumstances all through the period of his education with a view to determining his future state and profession. (Incidentally such an education would obviously give the greatest possible degree of responsiveness to the Will of God when it calls students to the priesthood or to religious life.) Thus graduation, whether from high school or college, would come not as a shock, ending the "happiest days of one's life," but as the beginning, a real commencement, of one's new work in life. And those students who have no great or special talents would not thereby feel saddened or frustrated, for they would realize that whatever capabilities they have are just what God wants them to have to do their own special work for Him. Moreover, such an education would have given all students, especially in college, some awareness of the needs and problems of the members of the Mystical Body, actual and potential, all over the world.

Communications

CATHOLIC WRITERS AND DOCTORS

Jersey City, N. J.

TO the Editors: In the issue of THE COMMONWEAL for February 13th there appeared an article by Miss Mary Perkins, titled "The Catholic Writer in America," in which the author attempted to solve the financial and moral difficulties of the modern Catholic writer. Though I wished that Miss Perkins, or her editors, could learn the judicious use of a blue pencil and eliminate the habit of enumerating exceptions to all her dicta, I found her handling of the subject masterful, thought-provoking, and worthy of high praise. If it is effective in inspiring one good Catholic student to aspire to great Catholic writing, the 5,000 words were well-spent.

However, I was startled at one point to read this statement: ". . . But while a man can be a good doctor or farmer or lawyer without making any conscious effort to become thoroughly Catholic, he cannot become even a passably good Catholic writer without doing so. . . ." As a Catholic trying to prove worthy of the Faith God has given him, as a senior in a non-Catholic college of medicine, and as editor of the Newman Club paper for that school, I must voice my disagreement with that statement, and my reasons for disagreeing.

It was a shock after sixteen years in Catholic schools to be thrust into a non-Catholic environment to study medicine, but it was worse to find that the philosophy and ethics the Jesuits and Augustinians had labored to teach me were not sufficient to silence the tempting materialistic arguments of non-Catholic classmates and teachers. Like many before me, I was forced to go back to fundamentals and work out for myself the proofs for the existence of God, the soul, the divinity of Christ, and the apostolicity of the Church: all doctrines which I had been taught

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over and over in courses of religion and apologetics, but half-heartedly, without the hundreds of "Devil's Advocates" before whom a Catholic in a secular school must vindicate his faith. No matter what the problem, I was amazed at the wealth of proofs for our beliefs and the ignorance of most Catholics that those proofs exist.

In addition, new problems piled up: What of evolution? contraception? therapeutic abortion? sterilization? euthanasia? craniotomy? Whom do you save, the mother or the child? How about hypnotism? Should you tell the patient he's dying? What's the indirect voluntary? What can you do for an ectopic? Who can use the rhythm morally? And always there were those taunting, embarrassing questions, "Why?" and "How do you know that's God's way?" All these and many more technical queries and misconceptions among my classmates kept me busy reading and consulting with my priest-brother and confessors. Nor was I alone in this trial; in a class of one hundred and thirty, with thirty listed as Catholics, we have nineteen practicing Catholics, seven "fence-sitters," and at least four who have fallen into rank materialism. Not one of the last had a Catholic college education; most had not even an elementary one, but of the nineteen, twelve had attended Catholic colleges (Jesuit except for two). The twelve served, with a group of student nurses, as the nucleus of a Newman Club which has since expanded under the guidance of the Carmelite Fathers till now it conducts (with help) a Catholic Medical Library and publishes a monthly newspaper to elucidate Catholic principles in medicine and sponsors lectures on all phases of Catholic culture.

Why do I detail these difficulties and the attempts at solving them? Simply to show Miss Perkins and COMMONWEAL readers that the Church is losing the apostolate of medicine by falling victim to the philosophy that says ". . . a man may be a good doctor . . . without making any conscious effort to become thoroughly Catholic. . . ." We are losing that apostolate because we have no representative organization of Catholic doctors, because we have only five Catholic medical schools (all Jesuit).

Perhaps a friendly Franciscan or Dominican will interrupt at this point to protest this Jesuitophilia, but the fact remains that the only Order in the Church that has recognized the importance of giving Catholic students an opportunity to learn their pre-medicine and medicine with reference to God is the Society of Jesus. Thank God for giving us men like Fathers Henry Davis and Bouscaren to formulate the doctrines for us, like Father Schwitalla to keep alive the Catholic Physicians' Guild, and the many others who inspire the five Jesuit schools of medicine. Without them, the Catholic doctor's task would be difficult indeed.

Even so, the dereliction of the Catholic physician is appalling, as exemplified recently in the attack on the Catholic Church in Medicine by Paul Blanshard in the *Nation*. The only immediate refutation was an editorial in the November 12th issue of our hospital Newman Club paper. The Cardinal's Committee of the Laity of New York was eager to reprint and distribute this article as an answer, although it was scarcely three hundred words

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in length and was largely "ad hominem." Since that time, THE COMMONWEAL has printed Father Dunne's article, and the only other attempts to refute that dangerous, bigoted crystallization of anti-Catholicism have been: 1) a letter by Doctor Joseph McGoldrick of Brooklyn in the *Tablet* (1-17-48) and 2) an article by Harold C. Gardiner, S.J., in *America*. Dr. McGoldrick, however, is to be congratulated for his scholarly and restrained refutation of Blanshard's lies; his obstetrical specialty, his experience as a leader in the AMA, his teaching in non-Catholic schools of nursing and medicine, all were valuable in formulating his apologia. But one special factor was undeniably the reason for his reply: you cannot read Dr. McGoldrick's letter without realizing that here is a surgeon whose whole life is a conscious effort to be a better Catholic and a better doctor, here is an accoucheur who rides to each delivery with God and who has the Hand of the Divine Physician guiding his as he practices his art of giving each new soul its first breath in this pilgrimage from the womb to the tomb.

Why are there so few McGoldricks? Where was the Catholic Physicians' Guild when the Blanshard articles appeared? Where did the Catholic Press Associates hide their replies? There are not a few Catholic doctors qualified to speak on ethical problems, but many. And there could be many more if we had a strong guild of Catholic specialists in medicine, surgery, psychiatry, nursing and the allied fields, if we had more articulate and informed priests like Father Francis Connell, C.SS.R., Father Ignatius Cox, S.J., and Fathers Bouscaren, Schwitalla, Davis, Duhamel, and McFadden to counsel us. Finally, we could have a vocal vanguard of Catholics in medicine if we had more Catholic medical schools.

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Here lies the crux of the problem of stemming the tide of materialism in medicine and preventing it from engulfing our democratic society. Perhaps in no field other than statesmanship is there more need for Catholic educational endeavor than in medicine. In New York, especially, the situation calls for prompt action. In this medical metropolis five great schools educate the bulk of doctors for the surrounding states, which have a population of over twenty million, of whom thirty percent or more are Catholic. Yet not one of these schools has a system of medical ethics compatible with Catholic principles. In the years to come, if the United Nations (D.V.) should become the organization for world peace, with headquarters in New York, that city will be the Medical Center of the whole world. Will there be a Catholic Medical Center and Medical College to point out to them the necessity for morals and for the preservation of the dignity of man in medicine? If one of the present schools of itself has not the funds or the energy to initiate the project, why not combine the efforts of Fordham, Manhattan, St. Peter's, St. John's, St. Francis, New Rochelle, Seton Hall, Mount St. Vincent, St. Elizabeth's, and the other Catholic colleges of the region for a great Catholic College of Medicine of New York?

The start, however, must come from a realization that

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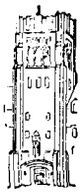

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"All that passes is but a symbol"—is true, indeed. But symbol of what? It may be there are other levels, more perplexing as well as more profound, than the psychiatric.

But Mr. Gorer's chapter on "Dating" will probably survive him and his readers. This is, and may well remain the most thorough and thoughtful study of possibly the most complicated pre-courtship pattern that has ever existed outside of the feathered world.

Mr. Gorer has a supreme gift for pointing out the perfectly obvious, that one has either failed to see, or not seen enough. For example, he notes that the U.S., more than any other country, is built on words; the supreme heroes are not kings or saints, but documents, scraps of paper, the Declaration of Independence, the Gettysburg Address. Out of 32 Presidents, 20 were lawyers, and two judges, whilst two were students of law who had not practiced.

From the national, oft-repeated rejection of the father comes, he thinks, the national habit of wishfully thinking of one's country as a young nation. Actually, as he points out, it is one of the oldest extant, no other having an eighteenth century constitution, and few nations being politically more conservative. Americans tend to identify themselves with their adored children, not with their despised parents.

Since Americanism is an act of will, not of chance—one is born English, Latvian, French, Korean, but one becomes American—failure to achieve complete Americanization is an individual fault, more than it is a misfortune. So, on the whole, the American tends to be kinder to failure abroad than at home; is more sensitive to starvation in Europe than amongst their own poor-whites; can abhor the mote of racial discrimination in Allahabad, whilst ignoring it as beam in Atlanta.

His conclusion is heartening; if, he says, to the riches and strength of the U.S. be added general civic responsibility and political farsightedness, then all its beggars shall ride. In whatever time there is left.

ANNE FREMANTLE.

We Called It Culture. Victoria and Robert Ormond Case. Doubleday. $3.00.

THERE NEVER was a people to equal us for uplift. In one form or another we have since our beginnings relished being improved. First it was sermons; a hundred years ago we crowded "educational" museums; today we give the same rapt attention to columnists and commentators. We like being told, and so long as we feel edified our gullibility is limitless and our reason conveniently disregarded. Perhaps that is what Barnum had in mind. It certainly is the clue to the success for half a century of that strangely American phenomenon, Chatauqua. Else how explain the enthusiastic acceptance of the astonishing rigamarole, the patent non-sequiturs of the most popular speech ever given on the circuit, and repeated 6000 times, Dr. Russell Conwell's, "Acres of Diamonds?"

As the Cases point out, the men who made the tent Chatauquas into Big Business consciously exploited this native love of edification. They had seventy-five years of example to profit from. Behind them were the lyceums, the museums and the technique of the panorama men. From the Variety theatres they took the method of the Combination Show whereby many acts were booked together. But what the Chatauqua men originated was what the Cases rightly call, "one of the strangest, most

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a Catholic cannot be a doctor without being an excellent Catholic, well read in the proofs for his beliefs, striving every day to make himself a better doctor and, everywhere, a better Catholic. . . .

JEROME A. DOLAN, *Editor,*
Newman Club Newsletter,
N.Y.U.-Bellevue Newman Club.

OVERSEAS RELIEF

CARMEL DELORES WELCH of the House of Hospitality, R.R. 1, Ramsey, Ill., is collecting usable shoes and remnants for making into quilts for shipment overseas. Mother Anna Dengel of the Medical Mission Sisters, 8400 Pine Road, Fox Chase, Philadelphia 11, Pa., writes of the urgent demands on her Order's new Holy Family Hospital in Rawalpindi, Pakistan, situated in an area where millions of "homeless and starving persons are wandering about between the two divisions of India." Any donation will accomplish much; in all $100,000 is needed to rush the hospital to completion.—THE EDITORS.

The Stage & Screen

A Temporary Island

I LIKED Halstead Welles's play enormously and it seems to me that the Experimental Theatre is again serving a valuable purpose in returning this young author-director to the Big Street. As it should be, the piece is frankly experimental and I had a feeling, after watching last night's performance, that right now this minute Mr. Welles ought to be after it, with a great big shears in one hand and a typewriter in the other. It is far too long, and moreover is rather too stuffed with the same *character* over and over again, as though the author saw each of his people doubled, rather than single and whole.

The story gives us a female college in a New England town in the 1880's. It is spring and a small but glamorous continental circus has just set up shop down by the river. A conflict immediately develops between the spinster college authorities and the students as to their attendance at the carnival—a conflict which only serves to hurl their intelligent and manly college president into the arms of the show's owner, Madame Suzette, a lady of lions and tigers, incredible beauty, true virtue, and heart. And thereby hangs the play. If it sounds a little unreal, that will be my fault. There are values and philosophies woven into the piece which are both historical and universal. Somehow or other, Mr. Welles has managed to present the intense emotional temper of the rational New England of the time. On all that eastern seaboard it has always seemed to me that only Boston did not know what it was missing. Inland and down east, literature allows us to view regrets: Miss Dickinson at Amherst for instance, Elizabeth Stoddard somewhere along the coast. Now, certainly to counter this coiled emotional temper with an equally emotional carnival one ought to mean that something will explode, and in a sense, the

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author does accomplish this. Fairly early in his first act his play bursts into romance, and it's quite simple and charming to watch. But it's not simple enough. While all of his circus people are whimsical rather than sinister, they are nothing else. Nobody is plain. And everyone is repeated. It becomes exhausting to find that there is not only one wonderful clown on the scene, but also a wonderful calliope player, who is really the same character under a different name. There is not only one irritatingly innocent acrobat, there are two. There are two understanding college girls. There is two of everything, or more. It will be apparent that Mr. Welles should take the shears to his play and cut large slices of his fantasy in order to uncover his realities.

For the players, I have never seen Philip Bourneuf do a nicer job than this College President, and I thought Vera Zorina unbelievably good as Suzette, a part which could only too easily descend to gesture and posturing. Under Mr. Welles's direction Miss Zorina has become an actress. Ernest Truex in the part of the old Clown is excellent and moving. In fact, all are good. And Lawrence Goldwasser's settings—particularly the exterior ones—seemed to me neat and nice. (*at the Maxine Elliott*)

KAPPO PHELAN.

For the Fun of It

MOVIEGOERS who have been clamoring for laughs should get their fill from this batch of new movies. These who like their comedies on the sentimental side will find *"I Remember Mama"* right up their alley. Based on John Van Druten's play which was written from Kathryn Forbes' nostalgic stories, "Mama's Bank Account," this picture consists of a series of moving episodes about a family of Norwegian immigrants in San Francisco in the early 1900s. The scenes are tender and warm and will bring frequent tears to your eyes, but through the tears you'll see several realistic character studies, revealed through stirring tales of family relationships and a lot of touching humor. As Mama, the guiding light of the family, Irene Dunne gives a fine performance that is hurt neither by her naturally pretty face nor her assumed Norwegian accent. Miss Dunne is right as Mama, and so are the good actors who surround her: Oscar Homolka as big, black, blustering Uncle Chris, Philip Dorn as reserved though wise Papa, Barbara Bel Geddes as the dreamy Katrin who comes of age during the course of these stories and writes them as she remembers Mama. The good supporting cast also provide many of the little touches that help to melt your heart. Of course after 137 minutes of "I Remember Mama" you may find your tears and melted heart running right down the aisle; but no doubt Director George Stevens had this in mind. He has succeeded beautifully, and audiences who love to laugh and cry over the past will agree with Mama: "Is good."

Those who like their laughs a little crisper, with perhaps only a touch of softness, will get a very pleasant surprise at *"The Mating of Millie."* Don't be scared away by this forbiding title or by a plot that sounds somewhat mushy. What makes this comedy a must on your

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list is Henry Levin's good direction of a very witty script and a cast who play the piece for every bit of fun that's in it. Millie (Evelyn Keyes) is a right smart career girl who has cause to regret her devotion to her white collar job when she wants to adopt a cute youngster (Jimmy Hunt) and learns of course that single girls are not looked upon favorably as foster parents. So Millie gives some thought to a husband for herself. She's turned down flatly by whimsical Glenn Ford who is definitely not on the market; but Glenn takes Millie in hand and teaches her how to land a mate. Outlined this way, the story looks thin; perhaps it is, but decorated by knowing actors and clever lines, the movie provides a series of chuckles that will put you in a good mood. Ron Randell and Willard Parker help the situations well as prospective husbands for Millie.

"Sitting Pretty" is another comedy that has its bright moments. Most of these are supplied by Clifton Webb, who is not the guy that most parents would choose as a baby-sitter. But Webb, nose in air and mind predetermined, proves most adept at handling children; and he does a swell job with three brats in a suburban town. Their parents (Maureen O'Hara and Robert Young) seem a little floored by the three unruly boys (actually the kids are all right, especially after Webb takes them in hand); but the parents are not too clear about other things, and Webb has to work on them too. Director Walter Lang allows his plot to get out of hand at times, and the humor sinks to slapstick that detracts from Webb's more subtle brand of fun. Brightest scene shows gossiper Richard Haydn getting his come-uppance from snooty Webb. Parents and professional baby-sitters will roll in the aisles. PHILIP T. HARTUNG

Books

The American People. Geoffroy Gorer. Norton. $3.00.

GEOFFROY GORER is the author of the now classic "Africa Dances," an anthropological study that is also a rarely artistic book; also of an excellent monograph on the Lepchas of Sikkim. His analysis of what makes the Japanese tick, based on their childhood patterns, made whilst he was on the staff of the Institute of Human Relations at Yale, was influential in securing for him an important post in the Far Eastern division of the British Embassy in Washington during World War II. He is at present a consultant with the Columbia University Research project in Contemporay Cultures. A few chapters of this latest book appeared last fall in *Life,* mordantly illustrated by Gluyas Williams.

It was whilst at Yale, Mr. Gorer tells us, that he was asked to collaborate in preparing the life history of a young New England schizophrenic, whose analysis, made over a period of four years, had been electrically recorded. He was led to study a big sample of "the early lives of Americans who did not develop such symptoms" in order to set this young man in relief. Departing, as it were, from this schizophrenic as the norm, Mr. Gorer looks at society as made up of deviations from that norm.

Out of the mouths of these many babes and sucklings, Mr. Gorer has showed forth much wisdom, which he

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In general, Mr. Gorer validates the findings of Dr. Margaret Mead in her "And Keep Your Powder Dry," and he follows her premises to further conclusions. He also is careful to correct, with chapter and verse, some of the over-simplifications made by earlier students of the American scene. For example, he shows that American interest in the British Royal Family (e.g., in Princess Elizabeth's wedding) is not due, as some naïve foreign observers assume, to any devotion to the House of Saxe-Coburg-Gotha. It is rather a *"Schaden-freude"* in the reducing of potentially awe-inspiring characters to the most human level.

Mr. Gorer takes for his text the late General Patton's order to his troops landing in Sicily. "Remember," the General told those who were of German or Italian origin, "those ancestors of yours so loved freedom that they gave up home and country." This basic "rejection of the father" is but a repetition of the Founding Fathers' rejection of their fathers, and of the colonists' rejection of the English King (their father) which "can be compared with the mythological scene which Freud imagined for the origin of civilization," where the downtrodden sons combine to kill the tyrannical father, and then make a compact which establishes the legal equality of the brothers, based on the common renunciation of the father's authority and privileges.

Mr. Gorer pursues this essential anarchy of the American character to its most secret lairs. He suggests that the widespread hatred of Roosevelt was because he was suspected of "secretly lusting after authority." This would have been forgiven were he merely seeking to make money or improve his position: since he patently wasn't, he was a menace. The average G.I. actively disliked his commanding officer on the same principle—merely because he was the boss. Americans have a real passion for denigrating the great, enjoy photographing Pierpont Morgan with an elderly midget on his knee, or be-goating Gandhi.

Mr. Gorer demonstrates the ambivalence of American attitudes by the bifurcation of their allegiance to twin deities, Uncle Sam, and the Goddess of Liberty. And, for him, the semi-ridiculous, semi-pathetic Helen Hokinson grotesques, middle-aged, middle-class, middle-browed clubwomen are, in effect, America's most shining paladins, civically conscious and conscientious, imbued with a genuine idealism, untainted with the amorality of the male world of business, not easily deflected by propaganda, however cunningly devised. Without them, he hints, America might be all cynicism and hedonism, and American civilization one where "anything goes." This nihilism is held back "by the tightly corseted figure of Madam Chairman, by the pinched and over-eager school ma'am."

His conclusions are sometimes pushed too far; over the razor's edge of reason, surely, is the view that the American male addiction to cow's milk is so deeply erotic in origin; sometimes, alas, Mr. Gorer reminds one of the Anglican parson who laid buns in the pews, "as the mental transition from these to the Bread of Life was thereby facilitated for his parishioners."

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innocent-appearing, yet most iron-clad documents ever laid on the desk of an unsuspecting businessman." It was a contract by which the buyer risks all and the seller reaps all. If uplift blinded the businessman it is not surprising that hundreds of school teachers, doctors, lawyers, and shop-keepers also gave their guarantee to make up all losses Chatauqua might incur. By 1914 thirty million people in twelve thousand towns were showering money on the agents for uplift.

The Cases' book deals with the itinerant, tent Chatauqua, the foster-child of the kind housed in permanent buildings in groves and by lakes the country over. It outlines its business structure, lists programmes, and gives a day by day account of a typical entertainment from the moment the tent-men arrived with the magicians for the First Day, through the concert singers, the Swiss yodelers, scientists, plantation singers, operatic stars, to the actors of the Seventh, the Closing Day. It recalls the dust and heat of mid-western towns in summer, the ennervating grind that was the life of a circuit performer. It emphasizes the opportunity Chatauqua offered at its best of good music and good plays to people who had neither. By listing some of these the book raises the question if today so many millions could be beguiled by such quality.

Yet for all its information, it is a half-done book. Its facts are surface facts. It makes slight reference only to the permanent Chatauqua. The chapters on Bryan are disquieting for more and graver reasons than Bryan himself. Behind the phenomenon are still the questions: what compels us as a people toward self-improvement; what permits us to be satisfied so cheaply? The quest was not fulfilled by Chatauqua. Chatauqua was over when uplift could be more easily obtained packaged by movies, radio, columnists, and the *Reader's Digest*. But the Cases are correct in this: we still call it culture.

FLORENCE CODMAN.

Jim Farley's Story. The Roosevelt Years. James A. Farley. Whittlesey. $3.50.

JAMES A. FARLEY reflects throughout this book what a lot of people have always suspected, that once the college boys with their degrees and glamor got into Federal power, the lot of the fellows like Jim Farley who came up the hard way, would be little short of pathetic. And that is what this book is about.

Nobody questions the intensity of Jim Farley's devotion to Franklin D. Roosevelt, but a reading of these Roosevelt years will reveal that it required more than devotion to off-set these "social equals" that Jim accuses Mrs. Roosevelt of alluding to, when she let Jim in on the secret that Franklin had a hard time relaxing when his equals were not around.

Jim Farley himself was not a liberal in politics, if one marks his likings by the friends he picked. Nobody short of a poor boy who comes up from hard work in this section of the nation would fall for the gentle skull-duggery of Carter Glass, and the rest of the Southern totalitarians.

Campaign promises and slogans aside, it would seem that Jim Farley did pull together the Democratic Party which had gone to pieces following the knifing-in-the-back of Alfred E. Smith by the Southern Bourbons, who saw in the "Happy Warrior" the symbol of Roman Catholic conquest, and the destruction of the white lilies in every Southern valley.

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The resuscitation of the Democratic Party, for matters of history, however, must include foot-notes and collateral reading that show the part played by Louis McHenry Howe, Professor Raymond E. Moley, Mrs. Eleanor Roosevelt herself, and the several young stalwarts who sprang from the school of wisdom maintained by Harvard University in the law classes of Felix Frankfurter.

If Jim Farley was bitten by the bug of political ambition, it is understandable in any man who meets smiles and dispenses them, from Maine to California—Virginia to Texas, especially. Jim Farley did the needed leg-work on which the story was built, but Edward J. Kelly, Chicago, and Frank Hague, Jersey City, took over with their city machines. It might have been that Jim Farley, being a small-town, New York up-Stater, did not know how to do business with city bosses. He seemed to be more at home with State machines.

It might have been the absence of big cities down South, plus the absence of democratic squabbles and contentions altogether, which pitched Jim Farley into an uncalled-for worship of Cordell Hull, Carter Glass, John N. Garner, and others, who seemed to hold his respect when Franklin D. Roosevelt was fading into the shadows. For what other reason did the Irish boy from Grassy Point, N. Y., fall on his knees before the Democratic Bourbons?

Also, on thumbing through this book and many others which do not look upon Franklin D. Roosevelt with a kindly eye, one finds the old battle-cry of the physical culturists who do not understand the contemplative, seemingly evasive scholar who did not "put it on the barrel-head." Putting everything on the strength of the physical frame, Jim Farley opines on the last page of his book: "Yet, on every side, I hear expressions of regret that he was not himself in the most critical days of world history. Had he not been physically and mentally tired at Teheran and Yalta . . .?"

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IT IS A genuine pleasure, after long waiting, to find available a history of Latin America which bears the evidence of competent Catholic scholarship and which can be recommended as a text and for general reading. If this compendious volume had no other merit, it would at least have the refreshing quality of endeavoring to give the Catholic Church in Latin America a square deal. After wading through book after book in this field in which the Church is baited by Anglo-Saxon and Latin Liberals alike and finally dragged out of the arena after being given the *coup de grace* by the literary *matador,* I went out to welcome the book by these Jesuit scholars with open arms.

The work is well organized for college class and study purposes and provides material for a complete course, from colonial origins to contemporary events as late as 1947. The size of the book (944 pages including bibliographies and index) may be something of a deterrent to the average reader; but this volume definitely should be on the desk of everyone seriously interested in a fair and comprehensive story of Latin America and the specific problems of its various republics.

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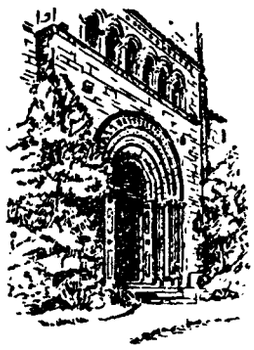

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